DOCUMENT RESUME

ED 294 439 FL 017 371

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TITLE Living in Two Cultures Seminar (Hanaholmen, Helsinki, Finland, April 7-9, 1986). The CDCC's Project No. 7: "The Education and Cultural Development of Migrants."
INSTITUTION Council for Cultural Cooperation, Strasbourg (France).
PUB DATE 88
NOTE 23p.
PUB TYPE Collected Works - Conference Proceedings (021)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Cultural Pluralism; *Curriculum Development; Foreign Countries; International Programs; Language Role; Language Teachers; *Multicultural Education; Program Design; School Districts; Seminars; *Teacher Education; *Teacher Educator Education
IDENTIFIERS *Finland; *Sweden

ABSTRACT

A joint Swedish-Finnish seminar for both teacher trainers and teachers concerning the effect of a cross-cultural approach to school curricula is summarized. The conference addressed four issues in lectures and discussion groups: (1) cultural attitudes and cultural symbols; (2) language and culture; (3) giving consideration to different cultures in the local planning of education; and (4) local school development including responsibility and freedom in a decentralized school system. A plenary session followed the lectures and discussions, covering a wide range of issues. Future bilateral activities resulting from the successful seminar are described. (MSE)

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The CDCC's Project No. 7:
"The education and cultural development of migrants"

Living in two cultures

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Strasbourg 1988

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28 October 1987

DECS/EGT (87) 45

The CDCC's Project No. 7:
"The education and cultural development of migrants"

Seminar on "Living in two cultures"

Hanaholmen, Helsinki (Finland)
7-9 April 1986

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The views expressed in this report are those of the author and do not necessarily reflect those of the Council for Cultural Co-operation of the Council of Europe.

Council for Cultural Co-operation
School Education Division

Strasbourg 1988

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BACKGROUND

Co-operation between Sweden and Finland concerning education has gone on for a relatively long time, almost 20 years. Since 1967 there exists a standing bilateral government commission with various standing groups for co-operation concerning schools, teacher training including in-service training. These various groups have, however, in the past been primarily concerned with practical and ideological questions related to Finnish-speaking children in the Swedish school system, such as supply of Finnish speaking teachers, the language to use as medium of teaching instruction, whether Finnish should be taught only as a subject or whether general subjects also should be taught in Finnish etc. There was little or no talk of intercultural aspects as regards teaching or teacher training. (In 1974 Sweden started teacher training for Finnish /and Swedish/ speaking students.)

Through the work of the Council of Europe, and especially project no. 7 intercultural questions were brought to the fore both in initial and in-service training of teachers. This was largely initiated by Staffan Lundgren, Head of Division at the National Board of Universities and Colleges as far as Sweden was concerned. Another thing that brought intercultural questions into focus in the educational co-operation between Sweden and Finland was a trend (weak at the beginning - the late seventies - but strengthening all the time), of Finns returning to Finland with their families to live and work. (There is a report on the adaptation of these Swedish-Finnish pupils to the Finnish school system done by Jouni Korkeassaari at the Migration Institute, Turku, Finland.) Consequently it became natural to begin to take account of intercultural questions in the in-service training of teachers in both countries as they, so to speak, were to work with the same children.

In 1982 a group was formed between the two countries to deal with mutual problems in teacher training, both pre- and in-service. Staffan Lundgren is Head of the Swedish delegation and is also Head of Department of the Finnish Antti Ranta-Knuutila, Ministry of Education. One of the first questions on the agenda was the establishment of a common in-service training programme for Finnish speaking teachers in Sweden and Finnish teachers in Finland working with returning children. These courses are now in their fourth year. Other courses such as "Living in two cultures" have since been established (one week in Sweden, one in Finland). However, the courses were mainly meant for teachers and very little was done for teacher trainers. As a start the above mentioned group arranged an exploratory conference on the island of Aland, in the middle of the Baltic, for Swedish and Finnish teacher trainers. Primarily this was done in order to look at existing features in teacher training and what was being done and to draw up a bilateral plan for development in this field. The results of the conference can be summarised thus: minorities in Sweden are constantly confronted with the culture of the majority but the majority (= Swedes) can escape the confrontation. For example international aspects in school are often treated by way of "the third world" instead of taking notice of the situation in Sweden. There are also minorities in Finland but they often work side by side within their own systems instead of co-operating. There is for example little co-operation between Finnish speaking and Swedish speaking teacher training in Finland, especially with the aim of intercultural exchange.

Suggestions for the future were bilateral in-service training for school-leaders, who are key persons in local school development and co-operation within and between teacher trainings, regarding intercultural education which is something that ought to permeate all teacher training. Another suggestion was to appoint two working groups, one in each country. These groups would then collaborate in producing material concerning inter-cultural questions for teacher training - possibly also for schools.

PLANNING THE SEMINAR

After the conference in June 1985 on Intercultural Training of Teachers at Kolmarden, Sweden, where most member states of the Council of Europe were represented, the Finnish-Swedish group for co-operation concerning teacher training decided to hold a conference/seminar as a follow-up to the Kolmarden conference. A planning group was set up consisting of Samuel Lindgren, Swedish speaking Teacher Training, Vasa, University of Abo, Teuvo Piipo, University of Jyväsklyä and Nina Rekola, Finnish National Board of Education from Finland and Gunlög Bredänge, University of Gothenburg and Carl-Axel Sparrman, Stockholm Institute of Education from Sweden. The planning document states that the importance of an intercultural aspect in teacher training - both pre-service and in-service - has been stressed from various directions (Vide eg the Swedish Government Commission on Migrants' Languages and Cultures in School and Adult Education in Sweden and the Recommendation by the Committee of Ministers, Council of Europe (R 84 18).

The aim of the seminar was to analyse effects on school curricula of taking into account different cultures taking as a starting point a cross-cultural view. A further aim was to develop contents and strategies of curriculum design for teacher training in both countries.

The seminar itself was seen as a starting point for development within different strands of teacher training.

The seminar was held at the Hanasaari Cultural Centre in Helsinki between 7-9 of April 1986. (The programme for the conference is given in Appendix 1.)

The conference was planned along two lines. First of all it was not to be a conference for experts but rather for teacher trainers who had no or little experience of intercultural education and had not regularly worked with intercultural questions in their respective strands of teacher training. Given this, the second prerequisite was that a certain amount of background information was necessary. Thus the planning group decided to have lectures covering the concept of culture in general (given by Professor Karl-Olov Arnstberg, University of Stockholm), language and culture (by Professor Ingmar Pörn, University of Helsinki) and school and culture (given jointly by Professor Paavo Malinen, University of Jyväskylä and research fellow Leif Brettell, University of Uppsala).

The group discussions were centred around two questions (but were really meant to give the participants a chance to sit down, discuss and become clearer in their own minds about what intercultural education could mean for them in their daily work and give them a point from where to start). The questions were "What consequences would the lectures have when you choose contents in (your) teacher training?" and "Discuss criteria for

the choosing of contents. If possible make a list of priorities." The groups were also asked to formulate questions to be discussed during the final panel and plenary session.

The eight groups were heterogeneous in two ways. There were Finnish and Swedish teacher trainers in each group and also representatives from various teacher trainings (preschool, vocational, class teachers, subject teachers etc).

The lecturers were each assigned to a group where they functioned as resource persons and so did the planning group. The panel for the final session consisted of the lecturers, Antti Ranta-Knuutila, and former head of department Sven-Eric Harrison, Swedish National Board of Education.

PARTICIPANTS

Participants were going to come from practically every teacher training institution in Sweden and Finland but due to a transportation strike in Finland many of the Finnish and some of the Swedish participants were unable to attend. (The ferry lines between Sweden and Finland still operated.) However, 41 Swedish and 32 Finnish teacher trainers took part.

THE CONFERENCE ITSELF

The conference was opened by Antti Ranta-Knuutila, Head of Department, Ministry of Education, Helsinki who stressed the value of co-operation in educational matters between Finland and Sweden and hoped that the conference would prove a starting point for the incorporation of intercultural questions in all teacher training.

Then Staffan Lundgren, Head of Division, Swedish National Board of Colleges and Universities, talked about reforms in teacher training in Sweden seen in an intercultural perspective. His talk can be summarised in this way.

1. The theme of this conference could apply to the work we are trying to do in Sweden today.

We are about to introduce a new model for teacher training from 1988. Two educational, cultural traditions are going to be fused into one. Hopefully, the best of both traditions will be retained and a new improved teacher training will appear. The new teacher training will be an integrated one for the whole of the compulsory school and within this model there will be two alternatives: 1) with emphasis on the earlier classes (class 1-7), 2) with emphasis on the later classes (class 4-9). Both of these alternatives will be part of the same integrative system.

2. Intercultural processes are often difficult and painful and can often give rise to conflicts. The new teacher training means not only that two different educational cultures meet. Other meetings and conflicts will arise and there is a traditional hierarchy of cultures from the point of view of status.

3. Intercultural processes

Intercultural processes often have their starting point in ethnocentricity. We do not allow little children to be egoistic nor should we permit a culture the luxury of ethnocentricity. In our modern world there are no monocultural countries: even in Japan and Iceland enormous intercultural processes are taking place. How then can you describe the intercultural processes, of which we all are a part and which we, as teacher trainers should learn to handle. They start in

a Ethnocentricity and then comes

b Awareness

c Understanding

d Selective adaptation

e Assimilation or integration or biculturalism or a new culture.

The intercultural process taking place between Swedes and immigrants is aimed at integration or biculturalism. In this biculturalism it should be self evident that mechanisms operate in both directions to the advantage and benefit of both sides.

4. Finally teacher training in an intercultural perspective

In the work of reform taking place, intercultural questions are very important and must permeate the teacher training at all levels. These ideas and objectives must also be an important part of the new in-service training for teacher trainers.

Karl-Olov Arnstberg: ANALYTICAL ASPECTS OF CULTURAL CONCEPTS

Culture as a key symbol

In every society there are important and central symbols. These can be summative, ie they relate to society as a whole. Symbols can also be rational, eg the flag. They can be political, religious or more specifically freedom symbols like the motorcycle. People can also be symbols, eg Einstein, Hitler. There are also conceptual symbols eg "soul" as in soul music. Other symbols are explanatory, eg the wheel in the great part of Asia. The concept of the wheel means more than an object, it is also a linguistic key symbol. A linguistic key symbol used a lot in Europe and America is "culture". It could be called an explanatory key symbol. There is no agreement about what culture is and this is the point; it can be used to cover just about anything. In the public mind it is a positive concept, something an ethnic group owns and should protect. Culture can be seen as a number of competences, eg to be able to speak foreign languages or have good table manners. This is a bourgeois normative concept: French is better than Finnish, a waltz better than a folk dance. But culture is not only spiritual, it can be used in a more physical context eg the Swedish "culture houses" which are being renovated and which are attractive to live in. To sum up, culture as a linguistic key symbol allows us to attach meaning to a large number of phenomena.

Culture and order

Even if researchers in culture cannot agree about what culture is, at least they have a great deal in common. They refuse to limit the meaning to a purely positive one and see all forms of behaviour as being culture. The man in the street sees culture as order. Each ethnic group has order (rules, values, symbols) and can be examined in a cultural light. The same is true of families.

It would be possible to speak of "the culture of the public place". Rules govern every common situation in life and we are only aware of them when they are broken. This can be seen eg in a bus queue or on board a bus. What is permitted on board a bus? We may not eg eat food etc. It is only when people break such rules that we are aware of them. When we follow these rules we do not create culture, we observe or preserve it. You could say that we reproduce culture when we follow our normal patterns of behaviour.

Culture as reproduction

To compress the ideas contained above we could say that culture in a culture-analytical sense is:

a the rules, values and symbols which can be distinguished in an ethnic group regardless of which "culture" this group would like to present as being its own;

b those forms of mental order which are stamped in people's consciousness, largely in the form of self-evident propositions;

c a research perspective in which we try to separate the forms of thought which members of a society claim to practise in everyday life.

This is not enough, however. Culture is also a "picture" of reality and we must realise that we cannot know exactly where the dividing line is between "an objective reality" and our concepts of reality. People who mix up reproduction of reality eg a novel, with reality itself we regard as confused. At the other extreme there is the idea of an "objective reality". To believe that one has access to such a thing is as grave an error. Consciousness moves in a continuum between these two extremes.

Metaphors

We have already used some metaphors to describe culture eg a continuum between "fiction and truth". We could also say that reality is a ceaseless and limitless flow in which we concentrate our awareness by using cultural concepts. We must do this since our senses have a limited capacity. Reality is unlimited and complex no matter how we approach it. It is also intangible so that we do not know what form of knowledge we have about it. Biology eg can be reduced to chemistry and chemical substances and their interplay. The next step is atomic physics with its quantum theory. And having got this far we discover that the next step takes us back to where we started. We could also say that the relationship between consciousness and reality is like

opening a box to discover another box which when it is opened contains another box etc etc. What we can say is that normal people reject propositions of this sort. We could say that they accept the map because the map is more reliable than the terrain it is a metaphor for.

Culture as a filter

Culture is a filter through which we «observe» reality and we cannot look round this filter and take a peek at what is on the other side. That is to say we cannot differentiate between an undistorted reality and our idea of what an undistorted reality is. This is called phenomenological insight and it leads to 4 important consequences:

1 every culture must be examined as a common agreement between the members of a society;

2 cultures are comprehensive and "real", they are not "decorations";

3 culture can be studied in terms of centre and periphery, ie certain rules, values etc are more important than others;

4 cultures are "self assertive", ie the majority of them acquire an objective and self-evident character as time passes.

Culture and ethnicity

The question arises which culture is «good» and which is «bad». Ethnicity is a form of culture. Various theories are offered as to what ethnicity is. The term ethnic has often been used to refer to marginal groups. Three social changes have made ethnicity manifest:

1 the development of the welfare state with its ideals of democracy;

2 demographic changes which have led to a cultural plurality in previously homogeneous societies;

3 questions of identity.

The essence of ethnicity then is contrastive, it refers to the meeting between minority groups and majority groups. This gives it an ethnocentric colouring. The «we» is an ethnocentric colouring. The «we» of the majority culture tend to see other folk groups as different and ourselves as normal. This has caused problems for anthropologists. Dan R. Aronson has however found a way to discuss ethnicity as a phenomenon in its own right. He sees it as an ideology, in the same way as class and religion. It is a special type of ideology with an emphasis on subjective rather than objective values. The interest is shifted from ethnicity in itself to ethnicity as a variable in different social contexts and leads to three questions:

1 defining ethnic groups not only through their ethnic ideologies but also with reference to their situation in society.

2 awareness that each ethnic group has various representatives who have different strategies both as regards their own group and society at large.

3 what is specifically ethnic in various forms in different contexts?

The first question leads to many sub-questions and to specifically contextual questions such as:

a What level of ethnic consciousness does the ethnic group have?

b What sort of symbolic capital does the group have?

c How communicable is the group's ethnicity?

d How is the ethnicity communicated?

e To what extent is the individual contained in a social network based on ethnicity?

As regards question two, there are several theories. Harold Abrahamson has been interested in intraethnic variations. He points to what he calls traditionalists and gives as examples Jews and Irish. He also points to neo-traditionalists who wish to lead the group back to its roots. Of even greater importance are ethnic sectarists who wish to create a collective identity. Examples are the Krishna people. A fourth group he calls hyphenates: people with an outward assimilation as regards clothes, language, but with an inner identity tied to the minority group. Another group are the converts. They are best illustrated by the old saying "tell me who you mix with and I'll tell you who you are".

In the assimilation process it is the traditionalists and the converts who represent the extremes. Abrahamson's method for treating the assimilation process is very fruitful: he manages to show what the process means for the individual and he demonstrates that the process is made up of distinct and separate positions.

The third question is still waiting to be thoroughly examined.

Ingmar PÖrn: LANGUAGE AND CULTURE

Culture begins when the individual in his attempt to adapt to his surroundings is able to use more knowledge than he himself has acquired. How is this possible?

The concept of adaptation (applied to individuals) can be defined as a relation between aim profile, repertoire and environment; to say that an individual has adapted to an environment means that his repertoire is sufficient in the environment to allow him to reach his (central) aims. Adaptation is always threatened because its components are always subject to change. By applying structure to the components we can map out the general conditions which relate to adaptation.

The repertoire has a psycho-physiological basis which is genetically programmed. The repertoire contains also a large number of skills which this individual has learned from others and a relatively small number of skills which he has created himself. The same is true of the aim profile. Environment encompasses everything which is independent of human agency and,

naturally, everything which is a result of human agency and human interaction. It is a question here of practices and rules which define them. We can conclude by calling them hierarchies. They are of two types, organised (taxis) and spontaneous (kosmos). Language and ethics are good examples of spontaneous hierarchies, so too is totality of customs and habits in a society at a given time. These are spontaneous hierarchies because they have not been constructed by anyone for a given purpose (compare organised hierarchies) - which naturally does not stop them from being used for various purposes.

In the culturally transmitted hierarchies are contained the accumulated experiences of generations in the form of knowledge which has proved to be successful as an instrument for the individual's adaptation to his environment.

When the individual participates in his culture he has many resources - resources which he can use and which he needs in order to realise a large number of plans and purposes - and these resources widely exceed what he can create or acquire on his own.

I have already stated that language is an excellent example of a spontaneous hierarchy in a culture. It is also a central cultural element, perhaps even stronger than that, it is the dominant cultural element. To motivate this statement one could indicate the following circumstances: that language is the tool for communication between members of the same culture; that it is the tool for transmitting culture from one generation to another; that it is a tool we use when we think and as such it mirrors the creation of concepts which form an important ingredient in cultural evolution.

Language is the key to culture. And in the majority of cases it is the mother tongue which is the key to the culture which unites the ethnic group one belongs to. As we all know, knowledge of one language is the basis for knowledge of and ability in another language. Without a mother tongue there can be no language number two. And bi- or multi-lingualism is desirable for people in a society with a normally complex linguistic make-up. This is true of culture in general: a thorough knowledge of one culture is a prerequisite for participation in another.

Paavo Malinen: GIVING CONSIDERATION TO DIFFERENT CULTURES IN THE LOCAL PLANNING OF EDUCATION

Objectives when taking different cultures into consideration

In the Nordic countries, curricula have been traditionally based on the dominant culture of the country. Cultural objectives have been decided nationally and have been embodied in textbooks and teacher training. Now it has been recognised that there is a need to take different cultures into consideration for a number of reasons. All the Nordic countries have ratified a common standpoint, namely Unesco's recommendation on education for international understanding. The spirit of Unesco's recommendation is reflected in both the Finnish and the Swedish school curricula. Two types of objectives are specified:

1 to broaden the students' world picture,

2 to accept children of different backgrounds.

The design of local curricula

In Finland and Sweden more responsibility for school curricula has been given at the local level. Teachers must have concrete curricula to refer to if they are to pay full attention to local minority groups and their culture and this can best be done through local curricula. A large number of projects exist, eg Unesco's associated schools project. Schools have arranged many theme-days with the emphasis on understanding other people and cultures. There seem to be, however, difficulties in planning teaching about different cultures locally. Experience has shown that planning strategies must be developed.

Different planning situations

Different planning situations exist. Emphasis can be placed on regional characteristics; language divisions can be used to make cultural differences more concrete as can students from different cultural backgrounds in the same class. The role of the teacher here is central as is the need for local planning at the municipal level.

Does school eliminate cultural differences?

Two principal dimensions are important as regards objectives:

- unifying, social education
- individualising education to strengthen the personality

There can be a conflict between these two principles and the teacher must find a middle ground, a positive compromise. Good solutions can be made more difficult by planning difficulties and by the personal problems of the students. What is important here is the educational reality and the development of teaching in accordance with it.

The forming of teaching totalities

At the local planning level it is possible to pay attention to the comprehensive development of the students by arranging teaching totalities which allow the students to gain a complete picture of a certain area of knowledge. There is a wide variety of material available but most of it must be adapted.

Local planning for study units can be done in several ways. This can be done either by integrating different subjects within the class or by differentiating subjects. A variety of ways of working is also important because of individual differences between the students. A questionnaire given to teachers in Jyväskylä showed that teachers do not tend to co-operate in planning. Many teachers complained about lack of time and unclear objectives in regard to education for peace.

Conclusions for teacher training

The best way to approach children is to present living situations and problems of immediate importance to them. Opinions about education for peace vary but there is a great deal of agreement about central issues and this makes co-operation easier.

Of central importance is the personality of the teacher and his role of good citizen. Not everything can be covered through teacher training but in this area and in the area of pedagogical tuition and in-service training much can be done.

The needs of the school system and the needs of the individual can be at conflict with each other in in-service training. There are differences between teachers, but planning together is the best way to see that these differences are not harmful to the work of the school.

Student teachers find it difficult and demanding to help students with their free work in projects. It is important that student teachers get used to working in this way while they are studying and before they acquire routines.

Leif Brettell: LOCAL SCHOOL DEVELOPMENT: RESPONSIBILITY AND FREEDOM IN A DECENTRALISED SCHOOL SYSTEM

Since the end of the Second World War, Sweden has reformed the state school system. Following a trial period during the 50's a nine-year comprehensive school was introduced in all municipalities during the 60's. In the first school curriculum (Curriculum 62) there was a strong division into various streams at the upper level of the comprehensive school, ie grades 7-9. However, students at the upper level choose only two alternative streams in mathematics and English and may also choose an optional subject among others German or French. This means that all children could be in the same class from grade 1 to grade 9. The basic principle behind the aims and objectives of the comprehensive school is the idea of equality between students. This does not mean that children are or can be the same. Instead, the present curriculum (Curriculum 80) underlines the fact that teaching must have as its starting point each individual student's talents and development level. This means that school has a special responsibility for children who have difficulties. Basic skills and knowledge are underlined. The present curriculum clearly advocates a democratic and humanistic point of view regarding society and people. Teaching and learning must be founded on understanding. The development of concepts rather than text-book material must guide the teaching process.

The organisational implementation of the new comprehensive school has made great demands in energy and time on reform work, whereas the development of the inner work of the schools has not progressed sufficiently. During the 60s and 70s a central strategy for school development dominated. It was the state school administration, the Board of Education and the County Boards of Education which were supposed to initiate and lead school development throughout the country. During the last 10 years this strategy has increasingly been replaced by a local strategy. It is now the individual school and the

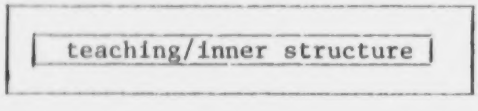
Local Educational Authority which have been given the freedom and responsibility to develop schools starting from nationally decided objectives. It is the individual school's needs and present situation which decide how a school chooses to work towards these goals. The school board often chooses to delegate the responsibility to the individual school and its headmaster. This decentralisation within the school is a development trend within the whole public sector in Sweden. In this local strategy for school development the state has given the individual school a number of new tools, eg an increased local freedom to use the teacher resources and headmaster resources and a new grant system for allocating money to local development work and in-service training. Priorities in in-service training must be made locally and decisions must be made on the basis of local needs as regards school development. The state has also given each school the task of making a local working plan in which the school's objectives and ambitions are formulated. The latest curriculum decrees that each school must be divided into working units consisting of several classes. This is intended to, among other things, facilitate the decentralisation of decisions concerning school activities and also to facilitate teacher co-operation.

Each school has, in this way, been given increased freedom and an increased responsibility. There is a greater freedom of action. But at the same time this requires an increased competence in the headmasters and teachers to be able to work successfully. This requires both internal and external in-service training. The Swedish upper-secondary school is also being developed along the same lines. This means that each individual school must increase its ability to plan and evaluate its work. The school must also be able to analyse its own situation and its own context. Each process demands that the present situation is clear. This means large collective work contributions in a school which is traditionally built around the individual teacher's autonomy.

In our pluralistic society there are, furthermore, value and interest conflicts both at the central and the local level. At the central level this results in diffuse objectives which causes difficulties when it comes to guiding objectives. Furthermore, there are inconsistencies between objectives and rules at the central level. There are naturally also conflicts at the local level. Conflicts between political groups, interest-groups as for example teacher groups, parent groups; cultural groups etc mean a power struggle as far as the school is concerned about how the official objectives are to be interpreted, how rules are to be applied etc, etc. This means that interpretation of the school's objectives presents problems at the local level and this in its turn creates difficulties for school development.

Swedish pedagogical research has begun to work with this new problem area. Studies have been made of what actually happens in the classroom (inner structure), eg attempts have been made to identify various "language interactions"; studies have also been made to find out which pedagogical frameworks (outer structure) eg curriculum, school regulations, resources and school premises affect teaching.

Framework factor/outer structure



It has been demonstrated that language interactions in the teaching process is steered to a great extent by the outer framework. This means that what happens in a classroom is influenced more by framework factors eg time, teaching material (teaching hours per subject) and group size than by the individuals, teachers and students, who are in the classroom. This creates a completely new perspective for teachers who normally see the most obvious explanation to what goes on in the classroom in their own or in individual students' behaviour. Swedish school research has also, eg in Uppsala, begun to study the school's working organisation and culture. In an organisational perspective the following are brought into focus: the way the school is run, the headmaster and his assistants, decision making, information handling, the delegation of responsibility and tasks to the teachers, mobilisation of resources etc. By a school's culture is meant the predominant social norms, professional roles and attitudes which influence the staff with emphasis on the teachers' principles when it comes to interpreting aims or objectives or taking action.

The framework factors, context, working organisation and culture are a few examples of analytical tools which research has developed in order to achieve a greater understanding of the individual school. Why do things look the way they do? Which guidance factors have the decisive influence? A greater understanding of one's own school's inner and outer context increases the chances of starting development processes towards the school's objectives.

The development of a local strategy for school development in which in-service training has been given a central role is only at an initial stage today. It will demand a comprehensive competence-development of all the staff in a school if it is to be part of an increased democratisation of the school. Without a democratic development process there is a real risk that this strategy will not be a successful local administrative strategy.

GROUP DISCUSSIONS

As has been said earlier the groups were given tasks but the real aim of the group discussions was to make the participants aware of the importance of intercultural education and eager to start development work when they returned home.

The discussions within the groups were lively and sometimes heated and all groups found it very difficult even to suggest possible answers to the questions they had been given, but had, in the course of their discussions, noted down a great many questions to ask the panel during the final session.

The groups had not been asked to prepare a group report for the final session because it was thought that the questions would be an indirect way of reporting back to the conference.

PANEL AND PLENARY SESSION

The questions to the panel covered a wide range of problems and it is almost impossible to give an adequate idea of the discussion. However, some examples of questions put to the panel should give an idea of the areas covered.

- What is most suitable to treat in initial training and what in in-service training?

- How can the trainees learn to choose materials for their own classes highlighting problems from various perspectives (intercultural, female/male, social classes etc)?

- In what way will my own personality be involved in the process of getting to know other cultures?

- To what extent is my own cultural background a hinder or an asset in the company of youth?

- Should the trainees acquire a "platform" in order better to be able to understand different cultures? And if so what should this platform consist of?

- Some groups agreed that "culture" is not something that could be learnt at a specific time during a specific course. It is rather a question of attitudes. But what, then, should the trainee learn?

- How can the gap between research, initial training and the classroom in reality be bridged?

- How can trainees be selected?

- What are subcultures?

As can be seen from these questions they are of a type that normally come up when teacher trainers gather and the panel could of course not provide final answers to them. The discussion was one answer.

However, there was complete agreement that more development work was needed in Sweden and Finland and also that bilateral projects were needed. Indeed, they were thought to be essential just because they were bilateral. As was said over and over again one does not see one's own culture, whatever it is, very clearly.

FUTURE ACTIVITIES

The planning group judged this conference as a success for two reasons. The lecturers were well prepared and made interesting contributions and the group discussions were very lively. But more important most of the participants were new to the concept of intercultural education and not "professional conference attenders" and the conference quite clearly created an atmosphere that made the participants eager to start development work back home.

After the conference two bilateral projects have been planned and are about to start. In the autumn of 1987 and spring of 1988 an in-service course is taking place dealing with local development work in schools in Tampere and Uppsala. This course is based on the relation between school and the surrounding society and will take account of culture in a general way.

The second project is a small seminar in June 1987 on local school development and local culture and it will mainly deal with areas where there are two or more cultures and languages involved (the Far North of Sweden - and Finland - where you have Swedes, Finns and Sames; the German-speaking minority in Lorraine; the Danish-speaking minority in Schleswig-Holstein). This seminar in a sense is a planning seminar which will probably evolve into further in-service training activities.

And the co-operation between Sweden and Finland goes on.

APPENDIX I

LIVING IN TWO CULTURES - A DEVELOPMENT PROJECT FOR TEACHER TRAINERS

Hanaholmen 7 April 1986 - 9 April 1986

Monday 7 April

11.00-11.15	Opening of conference (Antti Ranta-Knuutila) Greetings from Hanaholmens culture centre (Anna-Maija Marttinen)
11.15-12.00	Teacher training reform in Sweden in an intercultural perspective (Staffan Lundgren)
12.00-13.00	Lunch
13.00-15.00	Cultural concepts and different expressions of culture (Karl Olov Arnstberg) Discussion
15.00-15.30	Coffee
15.30-17.30	Language and culture (Ingemar Pörn) Discussion
17.30-19.00	Dinner
19.00-21.00	Group discussions
21.00-	Sauna

Tuesday 8 April

09.00-12.00	School and culture (Leif Brettell/Paavo Malinen) Discussion
12.00-13.30	Lunch
13.30-17.30	Group discussions
18.30-19.30	Reception (Ministry of Education, Helsinki)
19.30-	Dinner, social activities

Wednesday 9 April

09.00-12.00	Teacher training and culture. Panel and plenary discussion
12.00-13.00	Lunch
13.00	Bus to Helsinki centre

A P P E N D I X 2

"LIVING IN TWO CULTURES"

Hanaholmen, Helsinki (Finland)

7-9 April 1986

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